

The St. Mark Lion

A merely parochial newsletter of St. Mark's Parish, Denver, Colorado.
July 2002 Vol. cxxvii No. vi

WHAT WE ARE TO LEARN FROM THE RAIN

*A Sermon delivered on
St. Swithin's Day, 15th July*

By the Rev. John
Mason Neale,
D.D.

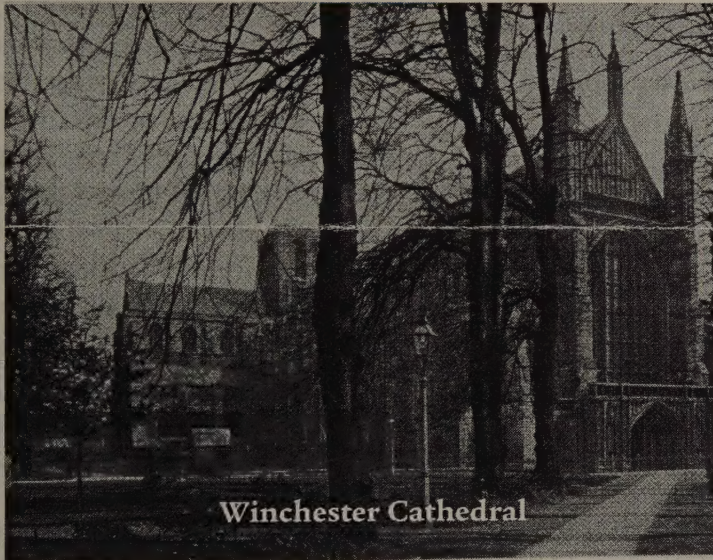
"AND THE RAIN
WAS UPON THE
EARTH
FORTY DAYS AND
FORTY NIGHTS."
— GEN. vii. 12.

YOU all know the common belief about to-day; that, according as it is fine or wet, so will the next six weeks also be. You most probably do not all know the reason of this belief. S. Swithin, who was Bishop of Winchester, gave orders, when he was departing to the LORD, that his body should not be buried in the church, where, even then, it was the custom to lay great people, but in the churchyard, where, he said, the rain and the dews of heaven might fall upon it. His disciples, who had loved him dearly, could not bear that his body should be buried in what they thought a less honourable place; therefore they determined to take up his coffin, and to remove it into the church. They fixed this day; but the rain fell so heavily and so unceasingly both then, and for six weeks afterwards, that they gave up their purpose.

S. Swithin's Day was once a great day here; for the church is called after him. People then came up from far and near to keep his feast; and it was a high holiday. That is now past; but it is curious that still the day should be spoken of by those who care, not for the Saint, but for the weather; by those who are labouring, not as he laboured for the bread that perisheth not, but for that earthly food for which it is also our duty to work. Let us for once do as the world does. Every one to-day is talking of the rain; I will also speak of it now.

Now see how many things we might learn, if we would, from every shower. God has made the rain a type to us both of His mercy and of His judgment. Let us see how.

There was no rain in the Garden of Eden. "The LORD GOD," says Moses, "had not caused it to rain upon the earth; but there went up a mist from the



Winchester Cathedral

earth, and watered the whole face of the ground." But some learned men have believed, and I think so too, that till the flood it never rained. Imagine then the terror, when water began to fall from the sky! Where I was travelling this spring, it had snowed for the first time; and the people ran to the churches, thinking that the end of the world was come. Judge then how those must have felt, who could no more imagine wa-

ter falling from the sky than we can imagine a fall of stones! And see how Moses describes to us the coming on of this rain. "The fountains of the great deep were broken up, and the windows of heaven were opened. And the waters increased and bare up the ark . . . and the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters . . . and the waters prevailed upon the earth and all the high hills were covered . . . fifteen cubits and upwards did the waters prevail, and the mountains were covered." That is, after the highest mountains, which are about five miles high, were covered, the waters still went on increasing, till they stood twelve yards higher still, and then they began to decrease.

The first thought we have about rain, then, is that of judgment. But notice something else. I have often told you how GOD uses the same thing to save that He had permitted to destroy. As David slew Goliath with his own sword, as Benaiah killed the Egyptian of great stature with his own spear, as Judith cut off the head of Holofernes with his own falchion, so our LORD GOD by death destroyed death, by His crown of thorns changed the curse, "thorns also shall the earth bear unto thee" – by the tree of the Cross atoned for the tree of the knowledge of good and evil, in a garden triumphed over the sin that had been committed in a garden. So here; as water destroyed every living thing wherein was the breath of life, so water bore up the ark, and saved those that were in it.

After the flood, GOD made a promise to Noah, that He would no more destroy the earth by water. And He said, "I do set My bow in the cloud; and it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember My covenant." The plain sense of the words is, that there had never been a rainbow before. Therefore it is that I think that there had never been rain before; for if there had been, there must also, in two thousand years, have been a rainbow. And notice this: the rainbow was the first thing that was at all like a Sacrament. It was an outward and visible sign of a grace or favour given to us. So, you see, in the first account we have of rain, we find judgment and mercy together.

So we do in the second. This was the seventh plague in the land of Egypt--the plague of rain and hail. The judgment is clear enough. "The LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous; and the fire ran along upon the ground." But there was mercy also. This was the only plague of which the Egyptians had warning. "Send therefore now," GOD said the day before, "and gather thy cattle, and all thou hast in the field, for upon every man and beast which shall be found in the fields, and shall not be brought home, the hail shall come down upon them, and they shall die." Mercy and truth, you see, met together; any might be saved that would; all that believed GOD's word, and showed by their deeds that they did believe it, were saved. There is another thing to remember when it rains.

Next we come to Gideon's story. GOD commanded him to deliver Israel from Midian. He was slow to believe, and asked for two signs. The first was that he should put a fleece out at night, and that the dews, which in that country are heavier than with us, should be upon that fleece only; while all the ground should be dry. The second was that the dew should come down upon all the ground, while the fleece only was dry. These things are a type. The fleece meant the Jews. While the knowledge of GOD belonged to the Jews, then the rest of the world was without it; now that the kingdom of GOD is spread all over the earth, the Jews only are left without it. Here is judgment and mercy again: where the dew fell, mercy; where the dew fell not, judgment. And there is another sense, which David explains to us in one of the Psalms which you heard last night. As the dew fell on the fleece of wool, without hurting or corrupting it, so our LORD JESUS CHRIST descended into the womb of S. Mary, she remaining a most pure virgin both before and after His birth. Now we go on again to Job. Elihu was speaking to Job and to his three friends. He begins in the thirty-second chapter. At the end of the thirty-sixth he mentions the rain. Any one who will read that and the next chapter will see that, as he was talking, a storm came on. First, he says, "He maketh small the drops of water; they pour down rain according to the vapour thereof." Then the storm grows blacker: he says, "With clouds He covereth the light, and commands it not to shine by the cloud that cometh betwixt." Then we have the thunder. "GOD" says Elihu, "thundereth marvelously with His voice: great things doeth He, which we cannot comprehend." Still the storm continues: "Also by watering He wearieth the thick cloud; He scattereth the bright cloud." Then it begins to pass off: "The wind," he says, "passeth and scattereth them." After this, there is some glorious appearance in the sky; for Elihu goes on, "Gold cometh out of the north;" that is, a bright light, yellow as gold; "with GOD is terrible majesty." And immediately it follows, "Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" That storm went before the presence of GOD, and when it was past, He spoke. Here we have judgment and mercy also: judgment, for GOD judges Job for his boastings, and for his thinking that he had been

THE VENERATION OF SAINT BENEDICT IN THE ORTHODOX EAST

EDITOR'S NOTE – This month, in the Orthodox Western Rite, we celebrate the Feast of the Solemnity (Translation) of Saint Benedict, Patriarch of Western monasticism, who through his Rule and Order caused the restoration of Western Orthodox Christendom through the conversion of the barbarous tribes of Western Europe. As Abbot Gueranger notes, the sons and daughters of S. Benedict became “the apostles of twenty barbarous nations, [who confronted] fierce and savage tribes, [and who] with the Gospel in one hand and the Rule of their holy father in the other, led them into the fold of Christ.” Gueranger rightly calls Benedict “the Father of Europe” who “rescued the last remnants of [Western] Roman vigour from the total annihilation threatened by the invasion of barbarians.” Everywhere Benedictines went, they carried the Gospel and civilization; they taught agriculture; they ended the bane of idolatry, slavery and violence; and they saved for future Western generations the arts and sciences. Many pious Orthodox, especially monastics, have come to appreciate the profound holiness of St. Benedict “the fairest glory of the monastic life” and the soundness of his spiritual Rule. The following selections from the Menaea of the Byzantine (Eastern) Rite for his Repose (March 21) are presented here. May he intercede for us all!

O HOLY Benedict! pray to the holy God for me, who now begin to sing a hymn to thy praiseworthy name. Obtain for me that I may receive grace and the forgiveness of all my sins.

From thy childhood, O most blessed one! thou didst carry thy cross in the desert, walking in the steps of the Omnipotent. Thou didst merit life, by putting thy flesh to death.

Treading the narrow path, O truly blessed! thou didst take thy stand in the spaciousness of paradise, and didst elude the craft and snares of the devils.

Watered by the streams of thy tears, O Benedict! thou like unto a fruitful tree didst by God's power bring forth in abundance the divine fruits of virtues and miracles.

O blessed one! by the struggle of continency, thou didst mortify thy bodily members: thy prayers raised the dead to life, gave to the lame the power to walk, and cured every disease, for men were in admiration at thee and had faith in thee, O father!

Thy life-giving words, O blessed one! and the sight of thy miracles, gave fruitfulness to souls that before were parched and dry. Thou wast the divinely inspired shepherd, and the fairest glory of the monastic life.

O wise father! thou didst beseech the God of mercy, and like Elias, thou didst suddenly fill the vessel with oil, for men were in admiration at thee, and had faith in thee, O most blessed Benedict!

Because of thy clean-heartedness, and because thou wast out of thyself with rapture, thou didst behold the whole earth, for God honoured thee with a ray of his own light, O most blessed Benedict!

Thou didst command in the Name of Christ, thou didst pray to the Giver of all good gifts, and a fountain of water sprang up at thy bidding: it still exists, O Benedict! the abiding witness of thy miracle.

Enlightened by the bright rays of the Holy Spirit, thou didst dispel the darkness of the wicked devils, O Benedict, thou worker of miracles, thou fairest light of monasticism!

Those foolish men that madly plotted to destroy thy life by poison were confounded, for thou wast guarded, O blessed one! by the divine hand of the great Creator. The knowledge thou hadst from the Holy Spirit forewarned their plot.

The choir of monks, whom thou hadst called, celebrate thy name day and night. They possess thy body, which is enshrined in their midst, and from which flow abundant streams of miracles, and an unfading light that illumines their path, O father full of wisdom!

By thine obedience to the divine precepts, O father! thou hast been made brighter than the sun, and hast been taken to the land where the light sets not. Pray for them that have confidence in thee and honour thee; pray that they may receive the forgiveness of their sins, O Benedict! thou whose name is known throughout the world.

SAINT MARK'S PARISH KALENDAR AND LECTIONARY

July, Anno Domini 2002

Sunday, June 30.

TRINITY SUNDAY

MATINS: Gen. 1:1 - 2:3 / John 1:1-18

MASS: *Benedicta sit sancta Trinitas* (White)

VESPERS: Job. 38:1-7 & ch. 42:1-5 / Rev. 19:5-16

Monday, July 1.

NATIVITY OF S. JOHN THE BAPTIST [Trans. from 6/24]

MATINS: Mal. 3:1-12 / Matt. 3

MASS: *De ventri matris* (White)

VESPERS: I Kgs. 1:1-15 / Luke 9:46-end

Tuesday, July 2.

THE VISITATION OF S. MARY THE VIRGIN

Comm. Vigil of the Holy Apostles

MATINS: Isa. 7:10-14 / Luke 1:5-28

MASS: *Salve, sancta parens* (White)

VESPERS: Ezek. 3:4-14 / Matt. 4:12-end

Wednesday, July 3.

SS. PETER AND PAUL, APOSTLES [Trans. from 6/29]

MATINS: Ezek. 34:1-16 / John 21:1-22

MASS: *Nunc scio* (Red)

VESPERS: Zech. 3 / I Peter 4:12 - 5:11

Thursday, July 4 [Independence Day]

THE FEAST OF CORPUS CHRISTI

Comm. S. Paul the Apostle [Trans. from 6/30]

MATINS: Prov. 9:1-6 / I Cor. 10:15-17

MASS: *Cibavit eos* (White)

VESPERS: Exod. 16:14-18 / John 6:47-58

Friday, July 5.

Ss. Cyril and Methodius, Apostles to the Slavs

Comm. Within the Octave of the Holy Apostles

Comm. Within the Octave of Corpus Christi

MATINS: Joshua 5:10 - 6:11 / Matt. 5:17-32

MASS: *Sacerdotes tui* (White)

VESPERS: Haggai 2:1-9 / Acts 9:23 - end

Saturday, July 6.

The Octave Day of the Holy Apostles [shortened octave]

Comm. Within the Octave of Corpus Christi

MATINS: Joshua 6:12 -end / Matt. 5:33 - end

MASS: *Sapientiam* (Red)

VESPERS: Haggai 2:10 - end / Acts 10

Sunday, July 7.

FIRST SUNDAY AFTER TRINITY (Pentecost II)

Comm. Within the Octave of Corpus Christi

MATINS: Isa. 6:1-8 / Acts 9:1-22

MASS: *Domine, in tua misericordia* (Green)

VESPERS: Isa. 40:12 - end / Acts 17:16 - end

Monday, July 8.

Within the Octave of Corpus Christi

MATINS: Joshua 7 / Matt. 6:1-18

MASS: *Cibavit eos* (White)

VESPERS: Zech. 1:1-6 / Acts 11

Tuesday, July 9.

Within the Octave of Corpus Christi

MATINS: Joshua 8:1-22, 28, 30 - end / Matt. 6:19 - end

MASS: *Cibavit eos* (White)

VESPERS: Zech. 1:7-17 / Acts 12:1-24

Wednesday, July 10.

The Seven Holy Brethren, Mm.

Ss. Rufina and Secunda, Mm.

Comm. Within the Octave of Corpus Christi

MATINS: Joshua 9 / Matt. 7:1-14

MASS: *Laudate pueri* (Red)

VESPERS: Zech. 1:18 - 2:4 / Acts 12:25 - 13:12

Thursday, July 11.

THE SOLEMNITY OF S. BENEDICT

Comm. Octave Day of Corpus Christi

MATINS: Joshua 10:1-15 / Matt. 7:15-end

MASS: *Faciam te* (White)

VESPERS: Lam. 3:22-26, 30-33 / Eph. 1:3-7, 15-18

Friday, July 12.

The Sacred Heart of Jesus

Comm. Within Octave of S. Benedict

MATINS: Isa. 12:1-6 / John 15:9-16

MASS: *Cogitationes* (White)

VESPERS: Isa. 63:7-9 / Eph. 3:14-end

Saturday, July 13.

Within Octave of S. Benedict

MATINS: Joshua 14 / Matt. 8:14-27

MASS: *Faciam te* (White)

VESPERS: Zech. 5:5 - 6:4 / Acts 15:1-35

Sunday, July 14.

SECOND SUNDAY AFTER TRINITY (Pentecost III)

Comm. Within Octave of S. Benedict

MATINS: Gen. 3 / Rev. 3:7 - end

MASS: *Factus est Dominus* (Green)

VESPERS: Exod. 20:1-17 / Mark 12:28-34a

Monday, July 15.

Translation of S. Swithun of Winchester

Comm. S. Vladimir of Kiev, KC

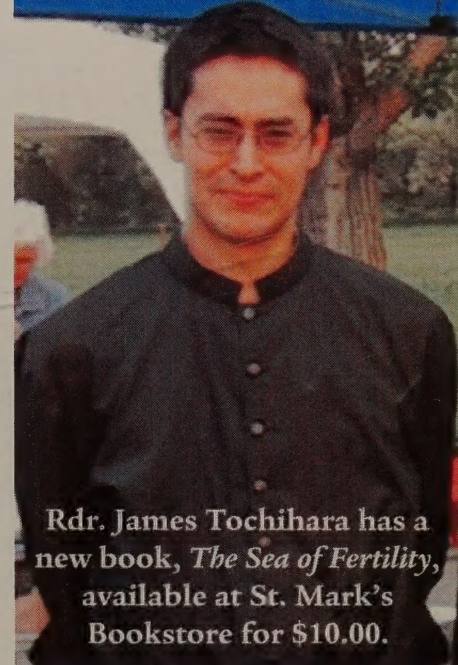
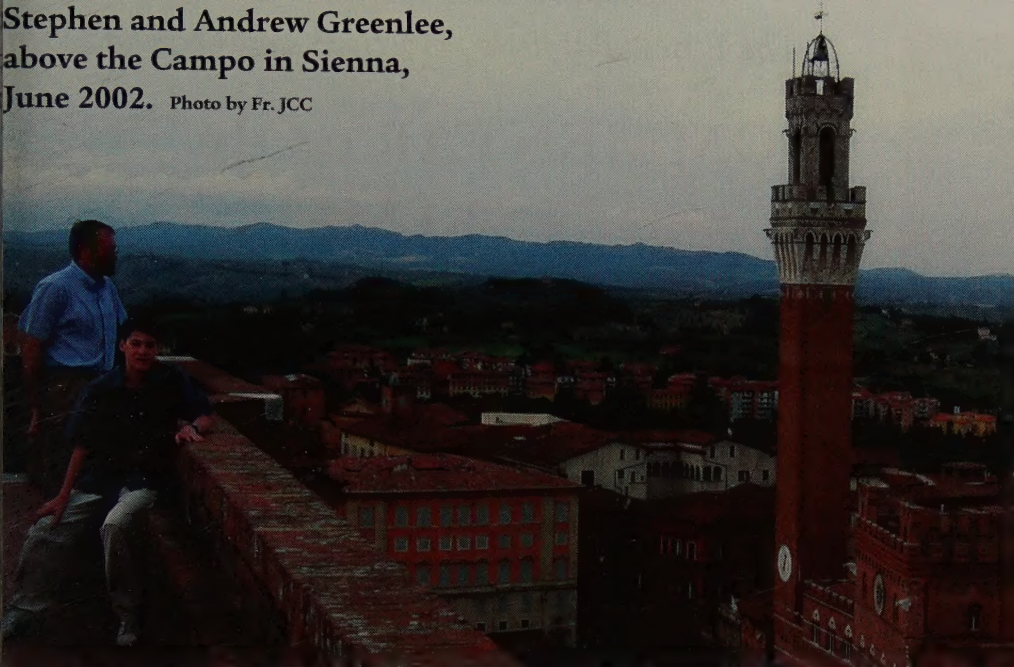
Comm. Within Octave of S. Benedict

MATINS: Joshua 18:1-10 / Matt. 8:28 - 9:1

MASS: *Sacerdotes tui* (White)

VESPERS: Ezra 5 / Acts 15:36 - 16:15

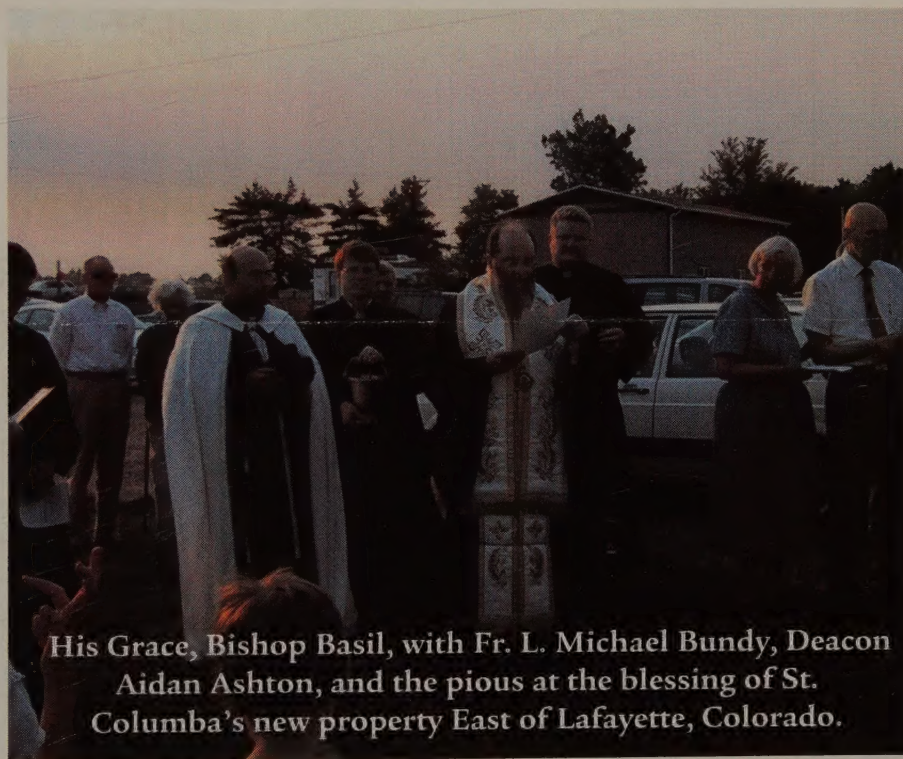
Stephen and Andrew Greenlee,
above the Campo in Sienna,
June 2002. Photo by Fr. JCC



Rdr. James Tochihara has a
new book, *The Sea of Fertility*,
available at St. Mark's
Bookstore for \$10.00.



A Rogation Procession with Icons,
Litanies and Hymns – once a common
sight in civilized countries.



His Grace, Bishop Basil, with Fr. L. Michael Bundy, Deacon
Aidan Ashton, and the pious at the blessing of St.
Columba's new property East of Lafayette, Colorado.



The apse of
San Apollinare
in Classe, in
Ravenna.

Photo by Fr. JCC

The Finest Patristic, Mystical and Orthodox

COMMENTARY ON THE PSALMS

FROM

PRIMITIVE AND MEDIAEVAL WRITERS;

AND FROM THE

Various Office-Books and Hymns

OF THE

ROMAN, MOZARABIC, AMBROSIAN, GALLICAN,
GREEK, COPTIC, ARMENIAN, AND SYRIAC RITES.

BY

THE REV. J.M. NEALE, D.D.

SOMETIME WARDEN OF SACKVILLE COLLEGE, EAST GRINSTEAD,

AND

THE REV. R.F. LITLEDALE, LL.D.,

SOMETIME SCHOLAR OF TRINITY COLLEGE, DUBLIN

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FROM DR. NEALE'S INTRODUCTION:

THE mystical interpretation of Scripture, as every one will allow, is the distinguishing mark of difference between ancient and modern commentators. To the former, it was the very life, marrow, and essence of GOD'S Word – the kernel, of which the literal exposition was the shell – the jewel, to which the outside and verbal significance formed the shrine . . .

FROM A REVIEW BY EIGHTH DAY BOOKS:

JOHAN Mason Neale (1818-1866) was an Anglo-Catholic lover of the ancient Church, a pioneer of authentic ecumenism, hymn writer and translator, biblical and patristic scholar. His commentary on the Psalter was an outgrowth of all these commitments, laying before the reader (as Neale put it) the "mystical interpretation of Scripture" which he felt had been the rule of the Catholic Church through the ages, but had fallen into neglect in his own time. By "mystical," read "thoroughly Christological": Neale was concerned to show that the Psalter's constant referent was our Lord. This important reprint of an extremely rare example of Neale's extant work gives us access not only to a prodigious work of scholarship, but to a deeper, traditional approach to the Psalms.

Tuesday, July 16.

Within Octave of S. Benedict

MATINS: Joshua 20:1 – 21:3 / Matt. 9:2-17

MASS: *Faciam te* (White)

VESPERS: Ezra 6:1-12 / Acts 16:16 – end

Wednesday, July 17.

S. Alexius, C

Comm. Within Octave of S. Benedict

MATINS: Joshua 21:43 – 22:9 / Matt. 9:18-34

MASS: *Os justi* (White)

VESPERS: Ezra 6:13 – end / Acts 17

Thursday, July 18.

The Octave Day of the Solemnity of S. Benedict

Comm. S. Sergius of Radonezh, Ab

Comm. Ss. Symphorosa and her VII sons, Mm.

MATINS: Joshua 22:10 – end / Matt. 9:35 – 10:15

MASS: *Vir Dei Benedictus* (White)

VESPERS: Zech. 7 / Acts 18:1-23

Friday, July 19.

Feria (for Requiem)

MATINS: Joshua 23 / Matt. 10:16 – 11:1

MASS: *Requiem aeternam* (Black)

VESPERS: Zech. 8 / Acts 18:1-23

Saturday, July 20.

S. Margaret of Antioch, VM

MATINS: Joshua 24 / Matt. 11:2-19

MASS: *Me expectaverunt* (Red)

VESPERS: Ezra 4:7-23 / Acts 19:21 – end

Sunday, July 21.

THIRD SUNDAY AFTER TRINITY (Pentecost IV)

Comm. S. Praxedes, VM

MATINS: Gen. 4:2b-10 / I Cor. 13

MASS: *Respice in me* (Green)

VESPERS: Gen. 18:1-10, 16-19 / Acts 26:1-2, 8-19

Monday, July 22.

S. Mary Magdalen, Penitent

MATINS: Song of Songs 3:1-4, 8:1-7 / Luke 8:1-3

MASS: *Numquid obliviscetur* (White)

VESPERS: Zeph. 3:14 – end / John 20:1-10

Tuesday, July 23.

S. Apollinaris of Ravenna, BM

MATINS: Judges 2:8 – end / Matt. 12:1-21

MASS: *Sacerdotes Dei* (Red)

VESPERS: Neh. 2 / Acts 21:1-16

Wednesday, July 24.

The Vigil of S. James

Comm. S. Christina, VM

MATINS: Judges 3:1-11 / Matt. 12:22-37

MASS: *Ego autem* (Purple)

VESPERS: I Sam. 22:6-19 / Mark 1:14-22

Thursday, July 25.

S. JAMES THE GREATER, APOSTLE

MATINS: Jer. 26:1-15 / Matt. 10:16-end

MASS: *Mihi autem* (Red)

VESPERS: II Kgs. 1:1-15 / Luke 9:46-end

Friday, July 26.

S. ANNE, Mother of S. Mary the Virgin

MATINS: I Sam. 1:1-20 / Rom. 12:1-2, 9-17

MASS: *Gaudeamus* (White)

VESPERS: I Sam. 1:21 – 2:11 / II John

Saturday, July 27.

S. Pantaleon, M

MATINS: Judges 5 / Matt. 13:24-43

MASS: *Laetabitur* (Red)

VESPERS: Neh. 6:1-16 / Acts 24

Sunday, July 28.

FOURTH SUNDAY AFTER TRINITY (Pentecost V)

MATINS: Gen. 37:2-35 / Matt. 5:1-16

MASS: *Dominus illuminatio mea* (Green)

VESPERS: Deut. 10:12-15, 17 – 11:1 / John 8:21-36

Monday, July 29.

S. Olaf of Norway, KM

Comm. S. Martha of Bethany, V

MATINS: Judges 6:1-23 / Matt. 13:44 – end

MASS: *In virtute* (Red)

VESPERS: Ezra 7:1, 6-end / Acts 25

Tuesday, July 30.

Ss. Abdon and Sennen, Mm

MATINS: Judges 6:25 – end / Matt. 14:1-21

MASS: *Intret in conspectu* (Red)

VESPERS: Ezra 8:15, 22-32, 36 / Acts 26

Wednesday, July 31.

S. Germanus of Auxerre, BC

MATINS: Judges 7 / Matt. 14:22 – end

MASS: *Sacerdotes tui* (White)

VESPERS: Jer. 1:11-19 / Acts 17:5-11

Thursday, August 1.

S. Peter's Chains (Lammas Day)

Comm. S. Seraphim of Sarov

Comm. the Holy Maccabees, Mm

MATINS: Dan. 3:19-28 / II Cor. 1:3-11

MASS: *Nunc scio vere* (White)

VESPERS: Gen. 22:1-19 / I Peter 1:13-21

Friday, August 2.

S. Stephen I, PM

MATINS: Judges 8:22 – end / Matt. 15:21 – end

MASS: *Sacerdotes ejus* (Red)

VESPERS: Neh. 8:1-12 / Acts 28:1-15

Saturday, August 3.

The Invention (Finding) of S. Stephen, Protomartyr

MATINS: Judges 9:1-21 / Matt. 16:1-12

MASS: *Sederunt principes* (Red)

VESPERS: Neh. 8:13 – end / Acts 28:16 – end

Sunday, August 4.

FIFTH SUNDAY AFTER TRINITY (Pentecost VI)

MATINS: Gen. 41:1-49, 54 – end / Matt. 25:14-20

MASS: *Exaudi, Domine* (Red)

VESPERS: Exod. 6:1-13 / Mark 9:14-29

Reflections of The Reverend Dr. Adrian Fortescue upon completion of his *Ceremonies of the Roman Rite Described*

from *The Sojourner*, vol. 19 no. 2, Parish magazine of The Church of the Redeemer, Fairbanks, Alaska

DR. ADRIAN FORESCUE (1874-1923), a Roman Catholic parish priest in England, became the acknowledged master of Church ceremonial upon the publication of his *Ceremonies of the Roman Rite Described* (1917).

The book immediately found a lasting place in the hearts not only of Roman Catholic but also of many Anglican clergy.

Fortescue's work replaced an 1839 English translation of an Italian ceremonial guide. Dr. Fortescue drew upon the rubrics of Roman liturgical books, the latest decrees of the Vatican Congregation of Rites, and approved authors.

Substantial overlap between the ceremonial directions in Forescue and those in *Ritual Notes*, W. Knott & Son Ltd. (various editions), reveals the latter to be an adaptation of Roman Ceremonial to Anglican Services.

So great was the fascination of some readers with the details of church ceremonial that Dr. Fortescue became burdened with requests from his readers for answers to numerous questions on the subject: "Day after day I am inundated with letters from people of whom I have never heard, with strings of questions about ceremonies; Catholic priests, still more High Anglicans, from all over the country...." Fortescue wrote to Stanley Morison, November 24, 1919, as quoted in *Adrian Fortescue, Cleric of the Roman Rite - A Biography*, by the Rev. John R. McCarthy of East Cleveland, Ohio (1999).

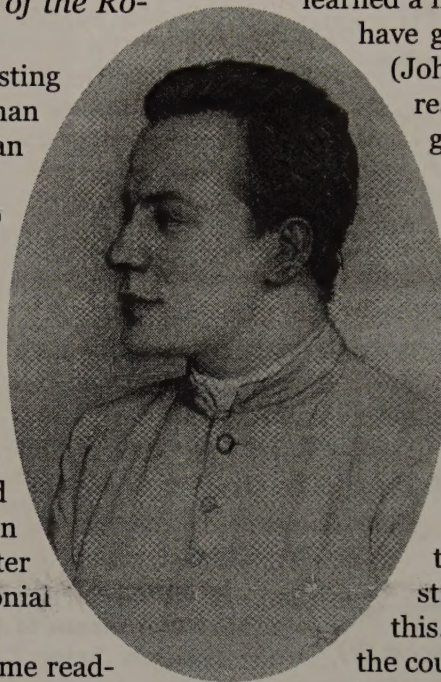
In a letter to a Seminary president, May 27, 1918, Dr. Fortescue wrote: "Thank you very much for what you say about my book. I am glad you think it will be of some use to someone. You understand too how I loathed writing it. I do not think I have ever yet undertaken a job that I so hated carrying out. I did it solely *turpis lucri gratia*. Burns and Oates offered me £100 for doing it.... (I find it difficult to understand how any human being could really like such stuff.) I do not think even £100 would have tempted me to write, if I had foreseen what a ghastly business it would be. Try to imagine for one solid year of my life (and life in any case is scandalously short) I spent all day comparing

Merati and Matinucci and LeVavas seur, to find out where the thurifer ought to stand before the Magnificat, who takes off the bishop's left glove, what sort of bow you should make at the Asperges. I had to look serious and discuss the arguments for a *ductus duplex* or the other thing, whatever it is called, at each candlestick, when you incense the altar. Conceive a man, said to be made in the image of God, spending his time over that kind of thing. Even now that the burden is over, it still fills me with rage to think of those days. I could have learned a new language easily in the time. I could

have gone every day to the Cinema. My cat (John) was spending his time in sane and reasonable pursuits, chasing birds in the garden, climbing trees, or sleeping in his basket, while I was describing the conduct of the second M. C. at pontifical vespers not at the throne. And they effect to believe that we lead a nobler life than the beasts. Of course I have got my £100; but next time I want to earn money I think I will try loading a truck with coal. That would be just as difficult, and infinitely more worthy of the dignity of man.

"Now, even when I have finished the loathsome business, the nuisance still pursues me. I might have foreseen this. Now I find that people, up and down the country, take me to be a serious authority on these questions. I have already a pile of letters, asking questions about ceremonies, and wanting to start grave discussions on points they have found in the book. My inclination is to answer these people that I know nothing at all on the subject, that I have now no idea what the book says on any point, and no time to read such stuff. I neither know nor care one straw whether the celebrant should or should not have a has-sock to kneel on, nor which sort of Monsignore may use a Bugia (wax candle). The obvious thing to me would seem to be: if it is possible to find a grown-up man who cares whether he has a Bugia or not, by all means let him have it; and envy him whose desire is so easily satisfied.

"...Now that I have earned my money, nothing shall induce me to look at the book again, unless I have to take up the disgusting burden again someday for a second edition. I suppose, while I was writing the stuff, I acquired a certain amount of knowledge on the subject. Fortunately, I have now completely forgotten all this. I gave a copy of the book to our M. C. here, telling him that, as far as I knew, it is all great nonsense, but that I believe it is more or less accurate; so that, if he saw me do anything in church against what the book says, he is



to tell me what I ought to do: I have no time to read it myself. And with that I would fain have heard the last of it.

"I did get a certain amount of pleasure while writing the book by adding scurrilous parentheses and notes. Alas, Bergh took them nearly all out. They were the only things worth reading in it. But a few escaped his vigilance. Here and there you will still find a gibe at the Congregation of Rites. I am having these cut out and bound up separately, as my own copy of the book. The rest is of no importance.

"... Yes, the book is nicely got up, is it not? That is the only decent thing about it. I am thinking of keeping the cover and have a book worth reading bound in it."

In a letter to Stanley Morison, Dr. Fortescue wrote: "My writing that book was a colossal mistake really.... I have some slight interest in the history of the Roman Rite.... I have never cared a tinker's curse what the Congregation of Rites may have decided about the order in which the acolyte should put out the candles after Vespers. B and O (his publisher) ought to have offered the work to others... it was as far removed from any intellectual interest as anything could be.... I want never to hear another word about ceremonies as long as I live."

"What makes me so mad is that I have written one or two books that do represent a certain amount of serious and (I think) useful work. No one seems to want that. My Mass book* did indeed go to a second edition. But the best work I have done so far is the Lesser Eastern Churches. There is quite a lot of solid stuff in that never before published. Bitten never ceases to rub in that the book does not sell, and is a dead loss to C. T. S. Meanwhile this Ceremony foolery seems to sell well, too well for me."

In the Preface to his book, Fr. Fortescue describes the Roman Rite as one of 'austere simplicity.' He pleads for the preservation of that character and the repression of what he calls 'Byzantine tendencies,'

such as "the constant kissing" and "rather too much genuflection." In matters not covered by the decisions of the Congregation of Rites, he advises Catholic parishes against "Romanizing" by "ignorant copying of everything done in that city." He counsels adherence to local diocesan customs. §

Thanks to Reader David Michael Cook of St. Mark's Parish, another recent study has come to our attention, *The Wisdom of Adrian Fortescue*, by Michael Davies, (Roman Catholic Books, P.O. Box 2286, Ft. Collins, Colorado, 1999).



Dr. Fortescue's drawing of The Patriarchal Church at Etshmiadzin from *The Lesser Eastern Churches* (1913)

Dr. Fortescue produced a volume of Latin hymns and constantly urged the highest standard of church music in his own parish:

"There was an occasion when Dr. Fortescue was being shown one of the early automobiles. Gingerly he pressed the klaxon horn, and jumped back at its raucous noise. "Good heavens," he exclaimed, "it sounds like the Canons of St. Peter's

singing Terce." If Dr. Fortescue's opinion of the musical standards prevailing in the Basilica of St. Peter was not very high, he could be equally scathing about his own choir who adored him, and who received his comments in the spirit in which they were delivered. While on holiday in Sicily in 1913 he sent a postcard to his choirmaster saying that it had occurred to him to wonder what Mr. Willison was doing because he had taken part in a Byzantine liturgy and had thought of him "in the midst of their strange wailing"! In a similar vein he remarked that he was most intrigued with a line that he had discovered in a seventeenth century Protestant hymn: "The beastly creatures sing His praise." "I think," he explained, "that the gentleman really means the quadrupeds (though few of them really sing; John [the cat] does.) But is it not a heavenly line? It ought to be written up as a motto in the choir. Every time I hear you all at Compline I shall think of it." *The Wisdom of Adrian Fortescue*, p. 61

**The Mass: a Study of the Roman Rite* (London, Longmans, 1912) and newly published by Preserving Christian Publications, P. O. Box 6129, Albany, N.Y. (1997).

hardly used; mercy, for He restored to him health and riches, and state, and all that he had before.

Take another example. The kings of Judah, Israel, and Edom, went out to battle against the king of Moab. They marched through the desert, and were ready to perish with thirst. Elisha, who was there, commanded them to make ditches all round the camp. "For thus saith the LORD; Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water." The rain, therefore, fell at a distance; for it goes on, "In the morning, when the meat offering was offered, – behold, there came water by the way of Edom, and the country was filled with water." But the Moabites, seeing the sun shining redly upon it, took it for blood, and thought that the three kings had fought with each other, and came out hastily to the spoil, and were delivered into the hands of the Israelites. Thus there was mercy for the people of God, who were saved from dying by thirst; but judgment for His enemies, who were cut to pieces.

One thing only further: I mean the parable which our LORD spake concerning the rain. "Who-soever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." That is the great thing after all,--the only really great thing, – the only thing that truly matters, whether we are keeping His sayings and doing them, or not. If we could only remember that, whenever we see it rain, happy should we be indeed!

And now I have given you something to think about for these forty days, if the old saying is true, and we have a wet season. This will be more profitable than complaining and lamenting, as every one is so apt to do, for the hay or the crops. God knows best what we really need; and we should all do well if we could truly make such an answer as an old shepherd once did. A traveller going by, said, "What sort of weather shall we have to-day?" "Whatever weather I like," said the shepherd.

"Whatever weather you like? Why, how can that be?" "Because it will be whatever GOD pleases; and what He pleases, that I like." This is the same thing as saying, like the Three Holy Children, "O ye showers and dews, bless ye the LORD; praise Him and magnify Him for ever." And it will be the likely way to make us say with David, "Thou visitest the earth and blessest it: Thou makest it very plentiful. Thou waterest her furrows, Thou sendest rain into the little valleys thereof: Thou makest it soft with the drops of rain, and blessest the increase of it. Thou crownest the year with Thy goodness: and Thy clouds drop fatness. They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side. The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing."

And now to GOD THE FATHER, GOD THE SON, AND GOD THE HOLY GHOST, be all honour and glory for ever. Amen.

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